

# American Research Center In Egypt, Inc.

## NEWSLETTER



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AMERICAN RESEARCH CENTER IN EGYPT, INC.

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A NEW DIRECTOR FOR CAIRO OFFICE OF ARCE

The American Research Center in Egypt, Inc. is pleased to announce that Mr. John Dorman has been appointed Director of the Cairo office of the Center.

Mr. Dorman was born in Lebanon and lived in Beirut until he was 16 years old. He is the great grandson of Daniel Bliss.

He attended Phillips Academy and Harvard University. He received a B.A. and M.A. from Harvard.

He was an instructor in English until the outbreak of World War II when he entered the United States Navy. In 1946 he joined the Foreign Service serving primarily in the Middle East until his present post at the Foreign Service Institute where he holds the simulated rank of professor.

He has had some 28 years of experience in Arab countries, 18 of which were in positions of responsibility which have involved his talents as an administrator and negotiator. He is of course fluent in Arabic and French.

Mr. Dorman is married and has three children.

THE ALEXANDRIA-MICHIGAN-PRINCETON EXPEDITION TO  
ST. CATHERINE'S MONASTERY

The Center is fortunate to have had a share in the remarkable work being done through the cooperation of three universities at St. Catherine's monastery on Mt. Sinai. In the following pages, two of the leaders of the expedition, Professor Kurt Weitzmann of Princeton University and Professor George H. Forsyth of the University of Michigan, have kindly given to readers of the Newsletter an account of the progress made in studying and recording the buildings of the monastery and their contents, so miraculously preserved for well over a thousand years.

The Monastery and Its Buildings

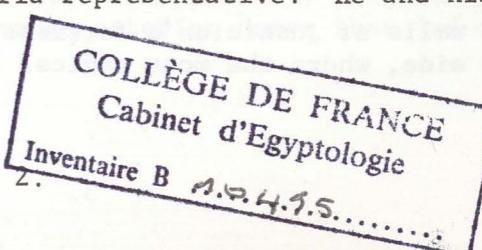
It may seem surprising that so famous a monastery as St. Catherine's, favored since its foundation as a goal of pilgrimage because of its location at the

traditional site of the Burning Bush of Moses and known for its ancient buildings, its rich library, and its other venerable religious monuments, all of which often have been reported by pilgrims, travelers, artists, and scholars, should have been studied in a comprehensive, scientific way only during the last decade. In 1869 was published the British Ordinance Survey of the Sinai Peninsula, which includes a remarkably accurate record of the topographic setting of the monastery and of its architectural plan but does not pretend to describe its contents. Just before World War I a German expedition made a photographic survey of it, but the photographs were all destroyed during the hostilities before they could be published. In 1950 a Library of Congress expedition made a microfilm record, consisting of about 2,000,000 frames, of roughly two-thirds of the contents of the library. Our own expeditions have attempted to complete the work of our predecessors by recording the monastery and its works of art in as comprehensive and thorough a way as possible.

The reason the Monastery has had to wait so long for a full scale investigation is primarily a practical one. Until the advent of modern automobiles and trucks, the transportation of the heavy equipment required by a large expedition and of the ample supplies needed to sustain it was a formidable task. As recently as 1912 Baedeker describes the procedure for assembling a dragoman, camels, tents, food, and water, which were then required for the eighteen-day round trip between Suez and the Monastery. Mechanized transportation enabled us to carry thither, without undue difficulty, electric generators, scaffolding, ladders, surveying equipment, photographic supplies and a laboratory, medicines, and sufficient food to support a dozen people for three months. The time required for the trip has now been reduced to a day in each direction.

There are further reasons why a large expedition became possible only in recent years. Previous scholars met greater difficulties in gaining access to the precious books of the library, and many of the most important icons were in inaccessible places. The fact that we were allowed to carry on our research in all parts of the monastery and with the utmost freedom is entirely due to the liberal attitude of His Beatitude Porphyrios III, the present Archbishop of Sinai and Abbot of the Monastery, who together with his learned secretary, the Archimandrite Gregorios, has shown a very active interest in the artistic monuments of the monastery.

The history of our enterprise can be given briefly. In 1956 the University of Michigan sent a small reconnaissance expedition, with Mr. Fred Anderegg as photographer and myself as director, to examine archaeological sites in the Near East. After two months of driving about in a University truck, we were joined by Professor Kurt Weitzmann of Princeton University and the Institute for Advanced Study at Princeton, for a trip to Sinai. We were so impressed by the opportunity for research at the Monastery that we persuaded Princeton and Michigan of the desirability of a joint venture to record and publish the architectural monuments of the Monastery, as well as the paintings, illuminated manuscripts, and other works of art it contains. With timely advice and encouragement from Dr. Aziz Suryal Atiya, who had been the Egyptian representative on the Library of Congress expedition, we returned to Egypt for our first expedition in 1958. At that time we were fortunate in obtaining the collaboration of the University of Alexandria as the third member of our enterprise. Professor Ahmed Fikry, then Chairman of the History Department, became the Alexandria representative. He and his younger



colleagues, Dr. Fawzi el-Fakharani and Dr. Samy Shenouda, are continuing their scholarly contributions to our joint project. In 1963 we had another stroke of good fortune when the American Research Center in Egypt, associating itself with our enterprise, gave us its firm support, not only financial but personal and practical.

The Monastery of St. Catherine, erected in the sixth century by the Byzantine Emperor Justinian, continues to fulfill his intention of sheltering monks who congregate at the site of the Burning Bush of Moses. Perhaps as early as the third century, holy men fleeing from persecution had sought this spot at the foot of Mt. Sinai. The first dependable document on the region is the Peregrinatio of Etheria, a devout lady who came from her home in a western country, perhaps Spain, to visit Jerusalem and other sacred spots in the Holy Land. The Peregrinatio is the account of her trip, which probably occurred in the late fourth century. She describes her ascent of the back of Mount Sinai, whereon she passed a night, and her descent on its eastern side. The path led her to the site of the Burning Bush, which, she says, "is alive to this day and throws out shoots." The Bush stood in "a very pleasant garden" and behind it, as she approached, was a church. Both Bush and church were under the care of holy men who lived in cells on the surrounding slopes and who provided accommodation for her and for her party. Although the monastery of Justinian would not be built for another century and a half, its basic pattern was already established. The architectural program was complete--save for one feature, defence.

According to various accounts the holy men of the Mountain who welcomed Etheria were persecuted at about that time by wild tribes, some of whom came by boat from the African shore. Others appear to have been desert people from the East, perhaps an early wave of Saracen invaders. The accounts are confusing and unreliable, but in general we seem to be witnessing that restless movement of peoples along the eastern marches of the later Roman Empire, like besiegers testing the defences of a fortress. According to one account, Justinian built at the foot of Mt. Sinai, a fortified monastery which is the one we now see, solely to protect the monks in response to their urgent plea, but a far more dependable, contemporary document states that the structure was intended for a much larger defensive purpose. The Buildings, written by Procopius of Caesarea, says that Justinian erected at the base of Mt. Sinai "a very strong fortress and established there a considerable garrison of troops in order that the barbarian Saracens might not be able from that region, which, as I have said, is uninhabited, to make inroads with complete secrecy into the lands of Palestine proper."

In spite of Procopius's description of the fortress as "very strong," it does not appear as formidable as his phrase suggests. Standing at the base of a slope, its walls could surely have been dominated by archers from great boulders conveniently located on the heights above. Its vulnerable position was, of course, dictated by the site of the Burning Bush, which was reported by pilgrims, right down to the period of the Crusades, to be alive and burgeoning, as reported by Etheria. No doubt the church of Justinian occupies the same spot as the one seen by her. Were it possible to excavate under the present church, I fell sure that traces would be found of the earlier one.

The four-square walls of Justinian's fortress are remarkably well preserved. Even on the northern side, where the most radical reconstructions have occurred, large

sections of the original wall still survive. The original entrance, toward the west, is now walled up but must have been most imposing. Down to modern times the only access to the monastery was by a basket, which was hoisted up to a door high in the wall, so as to prevent surprise attacks. Now a small postern beside the blocked portal provides a less sensational but more convenient access. The original arrangements within the fortress can be discerned in considerable detail. After passing through the main gate, a visitor saw before him an open passageway leading to a simple arched propylon which invited him to advance under it to the corner of the church beyond. On his left was a rectangular building of two stories, which was converted at a much later period into a mosque, but which probably served originally as the guest house for pilgrims. To his right an open area may have spread out, unencumbered by buildings; at least, we have found no trace of early structures there. As a pilgrimage center the monastery was in part a hostelry and may have included within its sheltering walls an adequate open area, or service court, for all the multitudinous activities of arriving and departing groups of pilgrims. Because of the sloping site Justinian's architect built terraces, carried on great arches, at the bottom of the slope so as to equalize the level of the area within the monastery. In the murky souterrains these arcades are reminiscent of a Piranesi print.

Obviously the architect was greatly inconvenienced by the location of the site of the Burning Bush, which, like any holy spot, could not possibly be moved. Since it was located only a short distance up the slope from the run-off for the entire valley, where flash floods sometimes occur, he was unable to dispose the square plan of the monastery with the Burning Bush site as its central focus without risking destruction of that part of the monastery which extended into the run-off. In his effort to avoid such an exposed position, the architect erected the square as far up the slope as possible, accepting a lopsided composition, wherein the main feature, the site of the Bush, is in one corner of the square and in its lowest part. In order to emphasize the church, in spite of its location to one side and in the lowest part of the monastery, he has exaggerated its vertical proportions beyond the customary norm for a sixth century church. After passing through the central door of the narthex, a visitor sees before him the original wooden door, monumental in size and intact in all its rich ornamental detail, which gives access to the central nave. The view of the nave is now obstructed by chandeliers and a huge iconostasis. Originally the mosaics over the altar would have been visible for the full length of the nave, confronting a visitor from the moment he entered the great western portal. Otherwise, the interior remains much as it was in the sixth century. Overhead are thirteen ceiling beams, separated by much later panels. The rich carving on the under surfaces of the beams is original, as are also three inscriptions applied to the sides of the beams and no longer visible from below because of the later panels. The inscriptions are invocations on behalf of the Emperor Justinian, his Empress Theodora, and the architect Stephanos. Since the first inscription implies that Justinian was still alive, while the second indicates that Theodora was already dead, the church must have been erected between the years in which each died, that is, between 548 and 565. It is a rare piece of good fortune that so well preserved a church should also be a signed and dated work. To right and left of the sanctuary are handsome original doors sheathed in bronze, which give access from each side aisle to square chapels flanking the main apse of the church. Apparently pilgrims passed from the aisles into the chapels and thence through exterior doors that led out to the court

of the Burning Bush behind the main apse. A mediaeval traveler reports that the Bush finally disappeared, having been torn apart for relics, and was replaced by a memorial within a chapel. The chapel still stands, occupying the place of the court, and within it is an altar over a slab marking the spot where the Bush once grew.

The series of mosaics above the main altar of the church are remarkable not only for their high quality but also for their extraordinarily perfect preservation. Although approximately as old as the church, they have suffered little from the attrition of time, and they escaped the fury of the iconoclasts who, as a result of the imperial edict of the year 726, attacked holy images throughout the Byzantine Empire. By that time, however, the monks of Sinai had been engulfed by the Moslem Empire and were beyond the reach of any Byzantine edict. It is curious that the Moslems, themselves iconoclasts, should have protected the monks from the Christian iconoclasts. Fortunately they did so, because these mosaics, including representations of the Transfiguration on Mt. Tabor, Moses at the Burning Bush, and Moses receiving the Tablets of the Law, are among the finest surviving productions of sixth century Byzantine art.

As Professor Weitzmann points out, in addition to the mosaics in the church the Monastery preserves the largest existing collection of pre-iconoclastic icons, which have survived here for the same reason as the mosaics. This early group forms part of a fabulous collection of Byzantine and post-Byzantine icons, numbering some 2000 in all. Of comparable richness is the library, one of the most important mediaeval monastic collections in existence.

After four full-scale expeditions to the Monastery, totalling about a year's time, we are beginning publication of results. The first volume, to be issued by the University of Michigan Press, will consist of an album of plates in large format and, subsequently, an accompanying text. The subject of this first volume is the church and fortress of Justinian. Professor Weitzmann discusses the mosaics and contemporary wall paintings, and I deal with the architecture. The sixth century inscriptions are discussed by Professor Ihor Sevcenko. The superb photographs were made by Fred Anderegg. Subsequent volumes, to be published by the Princeton University Press, will cover the icons, the miniatures in the library, palaeographical examples, the Islamic antiquities within the Monastery, and a selection of its liturgical objects.

George H. Forsyth  
University of Michigan

#### Pictorial Art in the Monastery

Any visitor who comes to St. Catherine's and is interested in its fabulous wealth of treasures of Byzantine art must wonder how it happened that some of the greatest achievements of Byzantine art could have escaped attention for so long, especially since the interest in Byzantine art has been growing for at least half a century. The reasons are varied: From the days of the monastery's founding by the emperor Justinian to well into the beginning of this century, the travellers to the monastery consisted mainly of pious pilgrims who had come to worship at the Holy Site where Moses had spoken to the Lord in the Burning Bush and to climb the Djebel Musa where Moses had received the tablets of the Law. Beginning with the 18th century,

scholars came, but mainly theologians and philologists, whose chief interest was the rich, polyglot library. Only quite recently have archaeologists and art historians, spearheaded at the end of the 19th century by the Russian Kondakoff and more recently by the Greek Sotiriou, begun scholarly efforts at Sinai.

Another reason is that the attitude of the monastery had changed. Between the two world wars, a new concrete wing with a fire-proof roof had been built that includes the library and a room labelled "picture gallery," in which a collection of the very best icons is displayed. Finally, the difficulties of taking an expert photographic record of all the treasures and thereby making the material available to international scholarship were only recently overcome when it became possible to move heavy equipment such as scaffold, ladders, generators, and huge quantities of photographic material on heavy trucks across the desert and up to the 5,000-foot height of the monastery. In 1950, an American expedition from the Library of Congress had solved these logistical problems, when it set out to microfilm the manuscripts of the Sinai library.

In 1958, an expedition sponsored by the University of Michigan and Princeton University and later joined by the University of Alexandria embarked on the project of photographing and eventually publishing in a multi-volume documentary publication the art treasures of St. Catherine's. In 1958 and 1960, Professor George Forsyth of the University of Michigan was the field director and in 1963 and 1965, the author assumed this responsibility. Our many tasks were shared by Mr. Fred Anderegg, supervisor of Photographic Services of the University of Michigan, through whose tireless efforts we succeeded in taking thousands of 5 x 7 photographs of the architecture, the mosaic, the frescoes, the icons, the miniatures, many objects d'art, inscriptions, etc. During the various expeditions we were very fortunate to have had with us, in addition, other very competent photographers, Mrs. Grace Durfee, Mr. Walter Grunder, Mr. Maitland La Motte for, at times, several working simultaneously were none too many. Mr. John Galey, a Swiss photographer from Basel, had become so well acquainted with the material that, for the first time, during our 1965 expedition, I was freed from the task of supervising photography and therefore could devote my full attention to the study of the mosaic and the icons.

In characterizing briefly the significance of Sinai's treasures, I shall omit the architecture, since everything connected with it will be discussed in the report of Professor George Forsyth, and I shall confine myself to remarks about the representational arts.

Why are the mosaics, icons and miniatures of Sinai so important to a fuller understanding of the history of Byzantine art? The mosaic of the Transfiguration that occupies the apse is the only figurative mosaic of the period of Justinian in a pure Byzantine style that has come down to us, and from the evidence which can be mustered, it appears that Constantinopolitan artists were sent to execute the mosaic because the monastery enjoyed the imperial patronage of Justinian. The uniqueness of this mosaic demanded that every effort be made by our expedition to preserve it for posterity. After it was realized in 1958 that the Christ figure in the center of the mosaic had become disengaged from the granite blocks of the apse, the Byzantine Institute of America stepped in, and Professor Paul Underwood, its director, who had been with me on the scaffold to test the condition of the

mosaic, asked Mr. Ernest Hawkins, so well-known as the restorer of the Hagia Sophia mosaics in Istanbul, to refasten the endangered parts of the mosaic. In a second operation, Mr. Hawkins cleaned the mosaic, in which surprisingly no new cubes had ever been set, and the modern beholder now sees it as fresh and unspoiled as it was in the days of Justinian.

In 1960, I had suspected that an earlier painting might be underneath a 17th century icon of St. Catherine placed on the marble pilaster behind her tomb. When I had removed the icon, I indeed found a scene, but it was half hidden by a massive marble frame. In 1963, I asked Mr. Hawkins to remove this frame and to clean the picture on the marble revetment, which turned out to be a representation of a unique subject, the sacrifice of Jephthah's daughter, done in the 7th century in the encaustic technique.

Most of my energies, however, have been centered on the icons, because Sinai holds the key for all future research in this field. There are many reasons to justify such an assertion. First, Sinai is the only place in the world where icons of the pre-iconoclastic period, i.e. of the 6th - 7th centuries, are preserved in a considerable number, some being of the highest quality and quite assuredly works of Constantinopolitan workshops; secondly, Sinai icons of the 8th and 9th centuries prove that icon painting, at least in Palestine under Moslem rulership, did continue during the period of iconoclasm, in defiance of the imperial decrees ordering the destruction of all icons. After the end of iconoclasm, Sinai must have soon again established contact with Constantinople and received from there many icons of outstanding quality of the Middle Byzantine period, i.e. from the 10th - 12th centuries. Since St. Catherine's has close to 200 icons of that period, while only a handful exist elsewhere, it is only with the Sinai material that we can begin to write the history of icon painting of the time. A great surprise and another new chapter in history is the more than one hundred icons painted by Italian and French Crusader artists, presumably in Jerusalem and Acre. They are the products of artists who tried to copy Byzantine models as closely as they possibly could, and yet their Western background, oriented towards greater realism, asserted itself. As for the post-Byzantine period, Sinai possesses the greatest collection of Cretan icons, many of them with artist's signatures and dates from the 16th - 18th centuries. We are fortunate to have Dr. Manolis Chatzidakis, Director of the Benaki and Byzantine Museums of Athens, engaged in publishing this group of several hundred icons.

When Russia became the protector of all orthodoxy, Russian pilgrims became the foremost contingent of travellers to the Holy Land, and they brought with them Russian icons as gifts; the number of these, too, reaches into the hundreds. There are icons with Georgian, Syriac and Arabic inscriptions, so that in the icon collection of Sinai is reflected the vicissitudes of the monastery's far-flung connection with the whole Christian world. Rumor had it that the entire number of icons on Sinai ran into the thousands, and a number of 5,000 was frequently suggested to me. I had to make my own check list, the first ever made, and counted precisely 2,044.

Inevitably, time has left its traces on the icons and therefore we felt it to be an obligation to undertake their preservation. Many needed to be reaired and cleaned by removing overpaint and discolored varnish, but we did not in any instance repaint them. This painstaking work was initiated by Mr. Carroll Wales,

trained at the Fogg Museum of Harvard University, and was later continued by a team of Greek restorers who collaborated with us. This work will go on, we hope, for many years to come. Since icons have become a most popular item on the market, the monastery has had to think of their safety. Thus I was authorized to take the best icons out of the many chapels situated outside of St. Catherine's, some in the hidden valleys of Ras Safsafa, and to bring them within the walls of the monastery.

The library had been known for some time to philologists, so surprises were not to be expected there, but all previous studies had been concerned primarily with textual matters. Although the Library of Congress expedition had, in addition to microfilming most of the texts, also photographed most of the miniatures, we photographed them more completely with publication in mind. The study of the illustrated manuscripts had long been my primary interest in Sinai, even before I had realized the extent and importance of the fabulous icon collection. The Sinai library owns some of the most refined examples of miniature painting from Constantinopolitan scriptoria and some of a special iconographic and liturgical importance. Also, special attention to the palaeography of the manuscripts was given by Professor Ihor Sevcenko, the epigrapher of the expedition, who is preparing a publication of the dated manuscripts.

That we were able to study and to photograph the treasures under the best possible conditions we owe to the most liberal attitude of the Archbishop, His Beatitude Porphyrios III, and his learned secretary, the Archimandrite Father Gregorios, and to the cooperation of a small group of friendly monks in the monastery itself. There are few orthodox monasteries that would show such an understanding for the scholarly aims of an archaeological expedition. We also were fortunate in having had the full support of the Egyptian Ministry of Higher Education and of our colleagues from Alexandria University, especially Professor Ahmed Fikry, who headed the Alexandria team during two of the campaigns. In our most recent campaign, three members from Alexandria went to work on special chapters to be included in our publication: Dr. Samy Shenouda, a Ph.D. from Princeton, on the icons with Arabic inscriptions, Dr. Fawzi el Fakharani on the capitals of the church, and Dr. Abdo Daood on the decorative frescoes of a small chapel within the South wall that belong to the Justinianic period. Thus the expedition has set an example of fruitful international cooperation with scholars of the host country, all of whom we can call personal friends.

The first volume of the Sinai publication of the artistic monuments will, so we hope, come off the press later this year. It will essentially be a volume of plates, picturing the architecture of the Justinianic age, the mosaic of the Transfiguration, and some frescoes. A short introductory text will be written by Professor Forsyth and myself, each dealing with our respective field of interest.

Over the years many distinguished guests have paid us a visit at Sinai, eager to see the treasures and our ways of dealing with them. They included those who have personally contributed to the expeditions, representatives of the American Embassy and, in 1963, several members of the American Research Center in Egypt.

I wish, in particular to state my indebtedness to the generous donors, to the Bollingen Foundation, which contributed to the last three expeditions, and to the American Research Center in Egypt, which during the last two seasons, thanks to the enthusiastic interest which Dr. Stevenson Smith has taken in our enterprise, has included the Sinai expedition into its program of many sided activities. In addition to financial aid, the members of the Center in Cairo, have been very helpful in practical matters. I also wish to put on record the most valuable assistance we have had during the last two campaigns from the American Consulate in Alexandria, in particular from Mr. and Mrs. Richard Undeland and Mr. and Mrs. Henry Precht. I could go on indefinitely listing names of people who have been helpful to our expedition, but I will simply have to express my gratitude to them all and hope that I may be permitted to single out two more whose assistance had been particularly decisive. One is Professor Aziz Suryal Atiya, an old and trusted friend of the Archbishop, and the other is Professor Rensselaer Lee, the former Chairman of the Department of Art and Archaeology of Princeton University, who almost single-handed secured all the funds which Princeton University has raised for the enterprise.

Kurt Weitzmann  
Princeton University

#### GEBEL ADDA

The final report for the Fourth Season of the Center's excavation at Gebel Adda has not yet been received, but the following brief account from Mrs. Nicholas B. Millet, the wife of the Director of the expedition, indicates that work on the citadel in 1965-1966 produced rewarding results. Following her note, is a report by Mr. Millet on the season of 1964-1965 and a summary of work accomplished up to and including that season. A more detailed account of activities during 1965-1966 will be given by Mr. Millet in a future issue of the Newsletter.

Gebel Adda  
1 April, 1966

If our fourth season at Gebel Adda has been a longer one than previously, it has also been more frantic. An unprecedented number of windstorms has made us all very much aware of the fact that we're no longer living on a river, but on a body of water which is already assuming the characteristics of a sizeable lake. And as a corollary to this: last year's islands of our riverscape exist no more, and this year's hills grow ever lower. And so a frenzied working pace has obtained, interrupted only by frequent incursions from Abu Simbel - hoards of lonely and bored engineers who come to see what we're doing on our hill, and invariably end up by indulging their melancholia in the "bone yard."

Excavations on the Citadel have been most rewarding. Christian burials in Church Four yielded two shroud inscriptions in Old Nubian, a pink and yellow coat of heavy damask, several lengths of intricately patterned Mamluk silk in almost perfect condition, and a pair of red leather slippers - size 8½. The gate in the earliest set of Meroitic fortifications has at long last been found, and turns out to be a surprisingly complex structure. Our greatest delight, however, has been in the discovery of a seventh Adda church, whose existence we had not previously suspected. And it has frescoes! The paintings cling intelligibly but precariously to the walls up to about waist-high, but fortunately for the progress of our work in this area the Department of Antiquities has elected not to attempt any salvage of them. The figures are life-size, both standing and mounted, and one bishop seems to be wearing a most unlikely (but priestly) pair of Dr. Denton's.

Our anthropologist also achieved a new landmark this week when he measured the 1,750th skull. The Gebel Adda Project now has on record the world's largest collection of human bones ever studied. And we have not yet recorded all we have!

Recently, the workmen invited staff members to their camp for a "fantasia" (their name for a party). Their dances and pantomimes were as lively and colourful as ever; but they have added new verses to their songs accusing the Bossman of having worn them out on his "castle," as they call it. So the Quftis, at least, are ready to go home, and indeed, all too soon we will be packing up. Our efforts could scarcely have been more richly rewarded this year unless we had found a "time capsule," or failing that, a collection of Meroitic papyri. But our departure cannot but be a sad one, knowing, as we all do, that if we return to Adda it will have to be with skin-diving equipment in hand.

Saralaine Millet

Cairo, April 15, 1966

#### Part One: Progress Report, Third Season, 1964-65

Introduction: The expedition's departure from Aswan was delayed by several factors, among them the illness of the director, and considerable trouble with the trucking of supplies and equipment to Aswan from Cairo. On December 24, 1964, the staff left the High Dam Port West in the expedition houseboat Osiris, in tow of the motor barge (Antiquities Department) Abu Oda. The site was reached on the 26th, and work began the same day. The director joined the expedition on the 11th of January, 1965. The staff at this time was constituted as follows: N.B. Millet, Director, M.A.P. Minns, Deputy Director, J. Jacquet, H. Jaritz, architects, H. Jacquet, R. Hupton, R. Huber, field supervisors, R.A. Edlund, photographer, D.M. Nelson, artist, K.R. Weeks, physical anthropologist, Farouk Gomaa, representative of the Antiquities Department. The number was later increased by the arrival of P. Mayer, architect, and Mrs. E.W. Mayer as second artist. The labor force consisted of one hundred and twenty trained men and boys from Quft, under the foremanship of Rais Abbady Ahmed Hamid of that town.

Cemetery Two Work was begun on the large Christian cemetery, Number Two, upon arrival at the site. Mr. Weeks and Mr. Hupton excavated during the season a total of 950 tombs of the usual Christian type, consisting of rock-cut pits sealed with brick or stone and surmounted by low, bench-like superstructures, often with niches at the west end for commemorative lamps. Due to the multiple use of many of the tombs, a total of some two thousand bodies were found. The lamps found in the niches enabled the excavators to date the tombs of Cemetery Two to the Early and Middle Christian periods, that is to say, from about 600 A.D. to 1100 A.D. A few tombstones inscribed in Coptic were discovered, giving the Nubian names of the deceased. As is normal with Christian burials, no other objects were found, with the exception of a small bronze reliquary, intended to be worn about the neck.

Church Three Simultaneously with his work in the Cemetery, Mr. Weeks undertook the excavation and study of the large brick and stone church known as Church Three. This building is the only surviving one of the three churches noted at Gebel Adda by the Italian scholar, Ugo Monneret de Villard, when he made his survey of the Christian antiquities of Nubia earlier in the century. Monneret made a hasty plan of the church, and it was partially excavated in 1962 by the University of Alexandria Expedition. Mr. Weeks completed the excavation and cleared all of the numerous crypt-tombs left unopened by the Alexandria group. The church was planned in its entirety by Mr. Weeks and the sequence of construction studied.

Church Three proves to have been one of the earliest of the preserved churches of Nubia, if not the earliest. Built in the seventh century, it was sacked in the ninth (?), apparently by a besieging army of Muslims, who plundered the crypt-tombs in a thorough and leisurely way. Restored by the local authorities after the invaders had withdrawn, the church remained in use for another century or two until increasing insecurity outside the city walls led to its abandonment.

Cemeteries Four, Five, Six and Seven The completion of the studies of the cemeteries of Adda was entrusted to Mr. Minns. He began his work with the start of the season, in Cemetery Four, behind the Meroitic and X-Group Cemetery Number Three, which is in reality a continuation of the former. The cemetery proved to consist of some two hundred tombs of mixed periods, from Late Meroitic (200 - 350 A.D.) to Late X-Group (450 - 550 A.D.). In and among the simpler graves were scattered a few mud-brick pyramids of the usual Meroitic type. The tombs had, with the exception of two, been plundered, but the ancient robbers had left considerable quantities of pottery and other objects, some quite fine. Cemeteries Five and Six proved to be of the X-Group period, and since sufficient pottery and skeletal material from this period had been found in earlier seasons in Cemeteries One and Three, it was decided that a sample of each would be adequate. The last of the Adda cemeteries, Number Seven, lay at the riverbank east of and around Church Six (described below). It consisted of a small number of group burials, badly disturbed, of the Late Christian Period, in this case, of the thirteenth and fourteenth centuries.

Church Six In the course of clearing the desert surface for the excavation of Cemetery Seven, Mr. Minns discovered the scanty remains of a small field-church, apparently built during late Christian times in order to sanctify the burial

ground nearby. The preserved remains indicate a church of the usual simple type, probably provided with a central dome. The walls, of rough stone laid in mud plaster, were of unusually flimsy construction and it is apparent that the building cannot have been of great height. It is probable, indeed, that the church was rather poorly furnished and provided, in view of its exposed position, and it may well have been abandoned while Cemetery Seven was still in use.

North Suburb: Mrs. Jacquet, with a few of the best workmen, was assigned the task of excavating a preliminary trench in a north-south direction in the North Suburb, the extension of the city of Adda down the more or less gradual slope north of the hill upon which the Citadel is built. This operation occupied Mrs. Jacquet's energies for the whole of the season. The trench revealed a massive cultural deposit of two to three meters, representing the Late Meroitic, X-Group, Late Christian and Turkish Periods. It would seem that during the Early and Middle Christian Periods the inhabited area was confined to the Citadel proper, but that with the concentration of the Nubian population into walled town, during the late Christian Period, the habitations again overflowed the Citadel as they had in the equally insecure days at the end of the Meroitic Empire. Mrs. Jacquet was assisted in the architectural and surveying part of her work by her husband M. Jean Jacquet, of the Centre de documentation in Cairo. Their joint study of the stratigraphy and construction indicate the construction in the Late Christian Period of a well-planned and laid-out city on the carefully levelled ruins of the earlier town.

The Late Christian Houses in the North-west Quadrant. In the extreme north-western corner of the North Suburb, near the modern river-bank, two large mud-brick houses of two stories stood clear of the surrounding rubble and claimed our attention because of their relatively good state of preservation. The excavation of these structures had begun during the second season, but only late in the year, and Mr. Huber was asked to excavate them thoroughly and examine the nearby structures as well. He was ably seconded in this work by Mr. Jaritz as architect. The houses were discovered to have been built in the thirteenth century and used for some time thereafter. In each case the house consisted of a cubical mass of mud-brick, with a ground floor almost entirely taken up with doorless storerooms, to which access was had through a hole in the floor of the room above. In House 100 these store-rooms were cooled by a system of circulating air led into the lower storey by a chimney-like shaft. The houses had apparently been reused in Turkish times (after 1520) and numerous Turkish huts and houses clustered around the rear of the two buildings. At this time the level of rubbish around the houses had so risen that the original living quarters in the upper storey were at street levels, and animals belonging to the Turkish garrison could be led in and stabled in some of the rooms.

Church Five. The Middle Christian Church built in the old Meroitic temple area, which Mr. Mayer had excavated and studied during the first season, was planned by him during this season and the clearing was continued to the south, to include the contiguous buildings of Late Christian and Turkish date.

## Part Two: Progress Report, Summary

In the course of the three-year program the following has been accomplished:

A total of 1900 tombs have been excavated, planned, photographed, and described, and the skeletal material saved for study. This number includes some thirty pyramids.

Four churches have been excavated and planned and the necessary architectural studies made.

Some ten percent of the total surface area of the townsite has been excavated and planned.

A site plan has been prepared, showing the central part of the concession at a scale of one to one-thousand.

The area of the concession has been searched for rock-drawings and rock-inscriptions, and a beginning made on their registration.

The measurement and study of the skeletal material has been approximately half completed.

A considerable amount of epigraphical material has been collected, mostly in the form of funeral inscriptions from Cemetery Three relating to the Late Meroitic Period.

A Late Meroitic quarry was cleared, planned, and studied.

Some three thousand objects have been photographed and drawn.

Although the amount of work done fell short of expectation (see below), it may be said that the scientific results of the work done exceed anticipation. In particular, it may be mentioned that the inscriptional material from Cemetery Three casts considerable light on the nature of the transition between Late Meroitic and X-Group times.

## Part Three: Critical Review, Final Program Report

During the three seasons of work at Gebel Adda, totaling approximately eight and a half months of work days, it may be said that two parts only of the original three-part work plan were brought to a successful completion. These were 1) the excavation of adequate samples of all the cemeteries 2) the collecting of skeletal material for the physical-anthropological study of the Adda population through the centuries. The third part, the excavation of the town site itself, was begun later than originally visualized, due to the excavator's underestimate of the total size of the seven cemeteries in the plain east of the Citadel hill. Whereas his original estimate placed the number of tombs at some two thousand, it became clear in the course of the first two seasons' work that the number must be somewhere between four and six thousand.

As these tombs lay in areas more or less well-defined according to period, it was necessary to make a statistically adequate sample of each area. This huge task occupied virtually all of the first two seasons and a good part of the third, and the town site suffered accordingly. At the end of the third season only some ten percent of the town site had been dealt with.

The site falls short of expectation in one important respect; the remains of the Early and Middle Christian periods, corresponding to the tombs of Cemetery Two and to Church Three, have been to all appearances extensively and deliberately destroyed in preparation for the building of a fairly well-planned city in Late Christian times. Sherds and other indications leave little doubt that the town was inhabited, albeit scantily, during these centuries, but it may be impossible to learn much about the development of Adda in the earlier Christian periods.

It is obvious that considerably more time will be needed to deal with the extensive and very deep cultural deposit in the town-site. In several places this deposit reaches a height of five meters. It is estimated that another two seasons will be necessary to finish the town-site completely.

## FELLOWSHIPS AWARDED BY THE AMERICAN RESEARCH CENTER IN EGYPT

1966 - 1967

### Caesar Farah,

Associate Professor of Near Eastern Languages and Literature, Indiana University.

Egyptian socio-political involvement in the Lebanon (1830-1840) and Lebanese involvement in the cultural and social life of Egypt during the second half of the nineteenth century.

### Sami Hamarneh,

Curator in charge of the Division of Medical Sciences, Smithsonian Institution, Research into the history and philosophy of scientific thought in the health professions in Egypt during the mediaeval period.

### Marjory Hansen,

Ph.D. candidate in Egyptology, University of California (Los Angeles).

Study of the early king sequence and an attempt to date them more accurately.

### Iliya Harik,

Assistant Professor, Department of Government, Indiana University.

Study of the cooperative movement from its inception in 1908 until 1932.

### Carolyn Killean,

Ph.D. candidate, University of Michigan.

A comparative study of the grammar of Egyptian colloquial Arabic and modern written Arabic, using the modified generative grammar model of language description as outlined by Chomsky.

William McLean,

Ph.D. candidate, McGill University.  
Study of the history of the role of Jesus in Islamic  
thought, with particular reference to the Islamic mystics.

Donald Reid,

Ph.D. Candidate, Princeton University.  
The study of Arabic periodicals and newspaper press,  
in Egypt from 1877 to 1900.

Joseph Stefanelli,

Instructor in Art, Columbia University.  
Study of ancient Egyptian art styles and modern trends  
in Egyptian painting.

Barbara Turzynski,

Ph.D. candidate, Harvard University.  
Study of the stamped amphora in the Alexandria Museum.

Jaroslaw Stetkewycz,

Assistant Professor of Modern Arabic, University of  
Chicago.  
A continuation in the field of his long study of modern  
Arabic literature, the literacy problems and topics,  
and the wide range of modern Arabic literary developments.  
The results of this study will be published as *Modern  
Arabic Literature: A Critical History*.

Edward Terrace,

Assistant Curator, Department of Egyptian Art, Museum of  
Fine Arts, Boston.  
A study of all Middle Kingdom paintings, comparing them  
to the paintings of the Bersha coffins.

Special award for the publication of a volume of Arabic Literature to be produced  
in Egypt under the supervision of Professor Gustave von Gruenebaum.

GIORGIO LEVI DELLA VIDA MEDAL

The Giorgio Levi Della Vida Medal of the Near Eastern Center, University of  
California, Los Angeles, will be awarded biennially to give recognition to an  
outstanding scholar whose work has significantly and lastingly advanced the study  
of Islamic civilization. The field is understood as including antecedents and  
interaction with historically connected centers of civilization.

The recipient will be selected by a committee appointed by the Chancellor of the  
University of California, Los Angeles, the recipient to become a member of this  
committee for the following two years.

The award carries with it a bronze medal and a prize of \$1,000, together with  
the obligation to present in person a formal lecture at UCLA as part of a conference,  
the proceedings of which are to be published as a separate volume in a special  
series. The medal can therefore not be awarded in absentia.

It is planned to make the first award in Spring 1967.

ARCHAEOLOGICAL NOTES FROM EGYPT

The following notes were kindly sent from Cairo towards the  
end of March.

by Bernard V. Bothmer.

Dr. Dieter Arnold, of the German Institute in Cairo, has continued the clearance  
of the causeway of Tuthmosis III to the west of Tomb no. 386 on which we reported  
in NL no. 51, 1964. On March 1, 1966, he discovered the remains of a kiosk of  
Tuthmosis III, about midway between the valley temple and the main temple at  
Deir el-Bahri, and found one of the foundation deposits completely intact. He  
recovered about 200 objects in excellent state of preservation; the leather  
thongs, for instance, with which the blades are fastened to the handles of  
model tools are said to be "as good as new." Many of the objects bear inscrip-  
tions referring to Tuthmosis' temple at Deir el-Bahri, Djeser-akhet, "Holy  
Horizon." The clearance of this temple by the Polish expedition under Dr. Jadwiga  
Lipinska of the National Museum in Warsaw was nearly completed on March 15, when  
their season ended for the year. The name Djeser-akhet occurs many times in  
inscriptions from the temple proper. Among the brilliantly colored blocks found  
this year are fragments of a scene in which Tuthmosis III kneels before Amun, his  
back to the god, and is being crowned. (A fuller illustrated account of the  
Polish work at Deir el-Bahri by Professor K. Michalowski, head of the Polish  
Archaeological Institute at Cairo, will be found in Archeologia No. 9, Mars-  
Avril, 1966. -Ed.)

\* \* \* \*

More Old Kingdom tombs have come to light directly south of the center section  
of the Unas Causeway at Saqqara, among them one with walls painted in a rich  
palette of pastel colors, unfortunately so saturated with salt that the surface  
flakes away before one's eyes. These finds are being much heralded in the press  
although little can be done to record them properly once they have been excavated.

\* \* \* \*

A German expedition from the University of Munich under Professor Hans Wolfgang  
Muller has applied for a permit to excavate at Munagat, a prehistoric site in the  
Eastern Delta.

\* \* \* \*

At Kom el Hisn, northeast of the famous obelisk of Heliopolis, the Department of  
Antiquities has unearthed the lower portions of three colossal statues of Ramesses II  
in poorly preserved limestone, still standing on the ancient pedestals.

\* \* \* \*

An expedition sponsored by the Vienna Academy has been formed for an Austrian  
excavation at Khata'ana, the great site between Faqus and Qantir which Labib  
Habachi and Shehata Adam first explored more than a decade ago.

\* \* \* \* \*

The Japanese Archaeological Expedition, whose brightly marked desert-going vehicles have been seen around Cairo on and off for some time, intends to investigate the site of Aidhab on the Red Sea, the border station between Egypt and the Sudan, which in Medieval times was an important embarkation point for the Mecca pilgrims coming from Qus. The place may be identical with Ihtb mentioned on a stela of Dynasty XI. Although there are probably no Pharaonic remains to be discovered, the site shows many traces of contact between the Far East and the Islamic Middle East.

#### PUBLICATIONS BY MEMBERS OF THE CENTER

Anthes, Rudolf. Mit Rahineh 1956, by Rudolf Anthes, with contributions by Ibrahim Abdel Aziz, Hasan S.K. Bakry, Henry G. Sischer, Labib Habachi, Jean Jacquet, William K. Simpson, and Jean Yoyotte. University Museum, University of Pennsylvania, Philadelphia, 1965. ix, 170 pp., 21 figs., 69 plates.

Anything that can contribute to the tangled history of the ancient site of Memphis is of value, and the present careful publication might well serve as a model for future work in the area. As Professor Anthes points out, systematic excavation at this site is urgent, if significant historical and archaeological evidence is not to be forever lost. For many reasons, not the least of them the expense involved and the uncertainty of sensational finds, the site has not greatly tempted modern excavators. Only patient--and disinterested--scientific work can glean something new from this sodden region of palm-groves and gardens and sprawling village. Such work, however, as this report shows, can add to knowledge, although it may not make newspaper headlines.

Cooney, John D. "A Funerary Relief from Palmyra," in The Bulletin of the Cleveland Museum of Art, LIII, no. 2, Feb. 1966, p. 34-37, ill.

Palmyrene tomb sculptures are oftener than not provincial and rather boring. The one discussed here, however, is of exceptional grace and beauty. While it echoes a fading classical tradition, it is a revival rather than a repetition, with a breath of fresh inspiration animating old forms. Mr. Cooney describes the panel with sensitivity and gives convincing reasons to ascribing it to the first half of the third century A.D., when the merchant city in the Eastern Desert reached a height of prosperity under the patronage and protection of Rome.

Dunham, Dows, Editor. The Predynastic Cemetery N 7000, by Albert M. Lythgoe, edited by Dows Dunham. University of California Press, Berkeley and Los Angeles, 1963, xvi, 420 pp, 187 figs., XII plates. (Naga-ed-Der, Pt. IV; University of California Publications. Egyptian Archaeology, v.VII.)

Members of the Center will welcome the appearance of this book, which was promised by Mr. Dunham in Newsletter No. 49, August, 1963. As Mr. Dunham said at that time, unfortunate circumstances have delayed the publication for some sixty years, but now, at long last, he has made available the field notes of the excavator, together with such drawings, photographs, plans, and other materials as have survived. Much of the material was dispersed, and some of it was lost, but enough remains to give a coherent picture of what is probably the best preserved of the predynastic burying grounds thus far excavated in Egypt, with an unusual percentage of unplundered burials among its 635 graves. Scholars will find in the publication invaluable material on grave construction and furnishings and methods of burial, as well as useful anatomical information on the early inhabitants of Middle Egypt, and they owe a debt of gratitude to Mr. Dunham for making available an important record.

Erman, Adolf. The Ancient Egyptians: A Source Book of their Writings, Translated from the German by Aylward M. Blackman. Introduction by William Kelly Simpson. Harper and Row, New York, 1966. lxxii, 318 pp. (Harper Torch Books)

This, under a new title, is a paperback edition of Erman's The Literature of the Ancient Egyptians as translated by Blackman, a book (now long out of print) that has served two or three generations as an introduction to ancient Egyptian literature. While in the forty-odd years since the book was first written much has been learned about Egyptian, both the author and his translator had a fine feeling for the nuances of language, which has kept the work from slipping into obsolescence. Now, with the addition of Professor Simpson's excellent introduction, it should prove useful for some time to come. Professor Simpson not only provides critical comment and refers the student to more modern renderings of many of the texts chosen by Erman for translation but also discusses literary works unknown to scholars when the original work was published. As it stands at present, the book cannot be too highly recommended to the student and to the general public.

Shepherd, Dorothy G. "Four Early Silver Objects from Iran," in The Bulletin of the Cleveland Museum of Art, LIII, no. 2, Feb. 1966, p. 38-50, ill.

The Cleveland Museum, already rich in silver treasure from the Middle East, has recently acquired four earlier objects to add to its distinguished collection. These are a silver cup with hunting scene, probably from the end of the second millennium B.C., which is said to have been found in the Amlash area; a large votive pin with mythological scenes from Luristan, presumably from Surkh Dum, dated to about the same period; a beaker with hero-animal combats, perhaps from the same site but of the eighth to the seventh century B.C., and a large and beautifully wrought ram's-head drinking cup of the late seventh century from the Ziweye region. These are described and discussed by Miss Shepherd with her usual care and lucidity. As she concludes, the acquisition of such a group of early objects would have been inconceivable ten years ago, and although great advances have been made in Iranian archaeology during the past decade, many problems remain unsolved and dates and attributions for objects such as these can at present be given only tentatively.

Simpson, William Kelly see Erman, Adolf, above.

Terrace, Edward L. B.. "Some Recent Accessions," in Bulletin of the Museum of Fine Arts, Boston, LXIII, 1965, p. 221-224, ill.

In a section of the Bulletin devoted to recent accessions in the Museum as a whole, Mr. Terrace comments briefly on some small objects recently acquired for the Egyptian Department. These include a tiny Ptolemaic bronze figure of a seated boy, asleep with his head resting on one upraised knee; a yellow faience pectoral of the Late Period; the head from a shawabti of Akhenaten; and a limestone statuette of Thueris, perhaps of Dynasty XXVII, which has been lent to the Department by Horace L. Mayer.

Ward, William A. "Un cylindre syrien inscrit de la Deuxième Période Intermédiaire," in Syria XLII, 1965, B. 29-44; ill.

The cylinder here described, bearing the name of (probably) a syrian prince, belongs to a group of similar cylinders from Syria, which Professor Ward believes can be dated to the Hyksos Period. Since Syrian glyptic shows a baffling conservatism, employing the same stylistic elements during a greater part of the second millennium B.C., fixing a date for this group can help to bring some chronological order into the study of a large and, up to the present, rather amorphous series of seals.

. "the Inscribed Offering-table of Nefer-seshem-Ra from Byblos," in Bulletin du Musée de Beyrouth XVII, 1964, 39-46; plates.

This fragment of a large alabaster offering table in the National Museum, Beirut, inscribed with the name and titles of an Egyptian dignitary of the Old Kingdom, has been previously published, but new evidence seems to make a reappraisal desirable. Professor Ward discusses in detail the titles of this dignitary, particularly those written with the axe-sign, and concludes that this sign cannot, in certain contexts, refer to carpenters, but must sometimes represent a rank in the Egyptian hierarchy not yet determined. The author dates the offering table tentatively to early Dynasty IV. He suggests that Nefer-seshem-Ra may have been a royal representative living in Byblos and responsible for the work of the scribes attached to the Egyptian mercantile community resident in that port.

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